

SOCIAL RELATIONS

FAMILY GROUPS

The basis of Havasupai life is the family as we know it. There are 592 no clans nor gentes, nor are there any indications that they ever existed. [614] There is nothing even resembling the Mohave custom of group names for [551] patrilineally related women. The individual recognizes cohesion only to his immediate relatives; there are no other definite social or ceremonial groups.

The family is a socio-economic group comprising parents, children, 592 and unattached relatives of close degree. At the same time the family 596 forms part of a larger group, that is, the husband's or wife's parents' families with whom they live. This grouping is based on, or at least correlated with land inheritance on the one hand, and with temporary [423] matrilineal residence on the other. That is, we find groups of relatives [591] working together and living near each other, but within which each married couple and their progeny are regarded as a distinct unit.

Present-day observations on family life suffer from an anomalous condition, a shortage of marriageable women. Many families lack women competent to manage household affairs, so that men and children are forced to depend on some female relative. This has intensified the [179] larger family groupings, so that a number of related families have [162] centered, as it were, around the hearth of their woman cook. The following table shows the distribution of population. The ages are approximations adapted from the agency records; they are fairly accurate up to twenty-five years. I have not attempted to round off the five year periods.

The total population is 177, with an excess of 19 males. As near as I can place the excess it lies between the ages of twenty and forty-five where there are twice as many men as women. Below and above these limits the numbers are equal. I gather that this deficiency in women developed during the last two decades. In fact, Coues found approximately normal conditions in 1881, 60 men and 53 women.¹ On its face [175] the phenomenon is recent; otherwise, whatever the cause, loss in childbirth suggests itself—there would be a deficiency of older women as well.²

¹Coues, 246.

²Old women are more numerous than old men, but the numbers are too small to determine whether there is really a shortage of older women. Hedditch found on the basis of the Twelfth Census (1900) that there was an excess of females every male after the fifty-fifth year, among all Indians, and after the seventy-fifth year, among native whites of native parents (p. 41, 39-41). The Havasupai sex ratio in 1910 males to 100 females; in 1900 it was 145, in 1905, 151. The Thirtieth Census (1910) gives abnormally high sex ratio in favor of the males for all the Colorado River tribes.

602 to all his tribesmen. Yet only a fraction are recognised as blood relatives, although a community of blood is felt for all. Mark Hanna enumerated 74 persons related to him by blood and 17 relatives by marriage in a population of 177. Jem Cheekapanyega, his nephew, recognised 93 connections by blood and 6 by marriage. Other relationships, of which they were only vaguely aware, came to light while working out the genealogies with them. Terms which express relationship subsume under a single caption a variety of relatives whose actual blood connections differ. I have tried in the following paragraphs to define the limits within which kinsmen are recognised and the relationships in which they are conceived to stand.

601 Relationship terms were obtained from six men and women who should have been competent. Yet all of them fell short of certainty with 602 relationships outside of the immediate family. This was true not only in working over hypothetical cases but with living relatives as well. All hesitated and gave conflicting answers for the cross-cousin's children, for greatgrandchildren, and for brother's and sister's grandchildren. This experience is a familiar one and undoubtedly this accounts for the gaps under these headings in Morgan's schedules. Men were less able to give the more remote relationships used by women than were the women themselves. Both Mark and Jem displayed some hesitation in giving the terms by which they addressed those relatives with whom they infrequently came in contact, although they knew readily enough to whom they were related. It was still more difficult for them to give the terms by which these people responded. Both had frequently to confer with their relatives. Apparently the chief reason for this uncertainty lies in the free use of names both in direct address and by way of reference. Kinship terms are comparatively little used and where the relative stands at such remote degree that the blood connection is not obvious there is even a more effective reason for neither learning nor remembering the appropriate designation. This, it will be recognised, is unusual among American tribes, where kinship terms are used more commonly than names.

601	ny' offgá	father's father
	mdá'gá	father's mother
	ná'gwá'dí'gá	mother's father
	ná'gól' gá	mother's mother
	dj'kál' gá, dj'kál	father
	dj'ndj' gá, dj'ndj'	mother
	now'gá	father's older brother
	ndj'á'fá'gá	father's younger brother, a woman's male cross-cousin and his son,

601 *nyáqáq*
*nyáqáq*son's wife, wife of all relatives except as noted elsewhere
husband of all relatives except as noted, wife's brother or her
grandparents¹

I am doubtful regarding the application of some terms. *nyáqáq* did not know what a woman's female cross-cousin's children should be called, nor the terms for a man's older brother's or male parallel-cousin's children. He said the latter would just be recognized as relatives. *Djerdwalmo* gave *nyáqáq* for a woman's male parallel-cousin's child, *nyáqáq* for the son, and *nyáqáq* for the daughter of her female parallel-cousin; but I think she is mistaken. Probably she did not understand the question. She did not know what her daughter Helen would call *Pete's* grandchildren if he had any, i.e., Helen's father's younger half-brother's grandchildren (see the genealogical chart).

There are no terms for a husband's brother or sister, nor their spouses, nor for a wife's sister or her husband, nor a wife's brother's wife, nor for a husband's parents, nor a child's parents-in-law. There are no terms for step-parents; they are not called by parent terms, because "we are afraid, for the father and mother are dead." Half-brothers and sisters are called brothers and sisters.

[551] References to dead relatives are by the relationships they bear to the living, as *Manakadja's* father. The form *nyáqáq*, my father now dead, was recorded.

The reciprocal of *nyáqáq* is said to be *nyáqáq*, but other terms are given for the reciprocal relationships. The word *nyáqáq* may mean relative in general, as *nyáqáq*, Sun, my relative, occurring in a prayer.² In a myth, "Wolf, my father" was recorded as *nyáqáq*, said to be an obsolete term; son-in-law, *nyáqáq*, was also recorded as *nyáqáq*.

601 These meanings were checked at the hand of genealogical data given
124 by Mark Hanna, his sister Susan, his nephew *Jem Cheekapanyaga*, and
[115] *Jem's* mother, *Djerdwalmo*. A record was made of the terms used by
Mark and *Jem* for every living relative, and the reciprocal terms, on the basis of the agency census, before any genealogical charts were drawn, so that the names did not occur in logical order. The accompanying chart gives *Jem's* relatives in full. For convenience I have separated his

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<i>nyáqáq</i>	my mother's father	<i>nyáqáq</i> (old)	my father's younger brother
<i>nyáqáq</i>	my mother's mother	<i>nyáqáq</i> (old)	my male cross-cousin (man speaking)
<i>nyáqáq</i>	my mother's brother	<i>nyáqáq</i> (old)	my older brother's son (man speaking)
<i>nyáqáq</i>		<i>nyáqáq</i>	my father

¹However the more general word would be *nyáqáq*, my relative (*nyáqáq* *nyáqáq* husband, to marry a relative; usually, relative, he knows it, to take a wife).

ahead; after you have gone two or three nights, we will leave. Perhaps we can catch up with you on the way," they said. She had been gone for a day and a night, when my father looked around but could not find where she had gone. Then my father thought, "Perhaps she has gone back home. I will follow her tracks. We want her." My father told Panamida's father, and the two of them went off. They knew where to go, so they rode on fast. They found her tracks just beyond Red Butte. They saw tracks where the girl had gone ahead. The Hopi, going home, had come behind her. They followed along until they reached Oraibi. There my father said, "I have a Navaho girl who is my wife. She ran away and came with the Hopi men." So they talked to the Hopi. One of the Hopi who had come down here had already married that Navaho girl and she had gone back with him. That girl's Hopi husband would not give the girl back to my father. He said, "No." My father said, "You must give me something; then you can have her." So the Navaho girl's husband gave him a good-sized blanket, and so my father let her go.

There are few formal regulations for relatives by marriage. There is no taboo between a wife and her parents-in-law. A man might talk freely to his wife's parents, even on obscene topics. Neither husband nor wife address their spouse's parents or grandparents by name. The woman has no relationship term to apply to them, though she may use their names by way of reference. Jim's wife Lina, when speaking to him will say *mamadjiltha*, your mother, *mamadjiltha*, your father, or *hamsdipum*, your parents (*hamsdip*, two). A man uses *glap'gi* in referring to his wife's parents, but not when speaking to them. Reciprocally neither a man nor a woman uses the names of their son-in-law and daughter-in-law (and their families?). They use *wlap'gi* for the son's wife, usually in indirect reference only, but they may also address her by that term. Both use *glap'gi* for their son-in-law at all times. I cannot find anything corresponding to joking-relationships.

A record of sixty-seven marriages is appended in full. This includes all living Havasupai, with a few exceptions, but it does not cover every marriage they contracted. Nevertheless, it is reasonably adequate. Forty-five of the fifty-two marriages where the information is precise were initiated by temporary matrilocal residence. The number is probably slightly greater than the facts warrant, for I suspect Kinyeth, who furnished the data, of systematizing. The remaining seven marriages are nearly all with widows. A complication that could not be eliminated is due to the temporary matrilocal residence of new couples when on the plateau during the winter, with patrilocal residence on their return to the canyon. An unexpected feature is the marriage of neighbors; this in spite of the fact that neighbors are usually paternal relatives, their common seat of residence being the land inherited by the men from their fathers. Possibly twenty or twenty-five marriages are of this type: a

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582 number much greater than could be expected on the basis of chance. I am not aware what the causes of this propinquity may be. The dominance of the real property factor in determining residence is clear. In almost every instance recorded the husband returned with his wife and children after a period of matrilocal residence to take up a residence on the land of his own family, land which he and his brothers would inherit from their father.

RECORDED MARRIAGES

591 The sign > means that the man lived for a time with his wife at the home of her relatives. Numbers refer to the camps as indicated on the map (Fig. 80). Existing camps are those underscored.

589 7. Dean, Hinyella's son > Panastida's daughter, Fannie, at her late father's house 4. Returned to 7 until her death; then Dean and children went to Hinyella's, 8.

551 8. Lemman, Hinyella's son > Supai Charley's daughter 68. Returned to 9; she died. Married Prince's younger sister (24) and took her to 9; she died.

10. Trikapanyaga lived at 11. Married Djordwalma, who lived with her maternal grandfather (where?). Went to 10.

12. Big Jim lived near 12. Married Daaqigva, who lived at her father's, 70. Went to 12.

16. Watahomidja lived at 68. Married Sooljagadja, who lived at 2. Went to 16. His son Flynn married a Walapai. His second son Joseph married Mamie, who lived with her maternal grandfather, not with her mother, Teyava, at 22.

17. George, who lived at 8 > Callie, Watahomidja's daughter at 68. Accompanied her family to 16. Bought land from Big Jim (12) for house, 17.

18. Joe lived with his father, Trikapanyaga, at 1. Married Lina, who lived with her maternal grandfather at 47.

20. Tuhawaga lives at his father's house, 20. His wife, Pagadjakula, is a Walapai from Pine Spring; married 68, angry, divorced, married 8, who died; married Tuhawaga, 20.

21. Oliver, Rock Jones' son, lived with father at 22. Took wife Kitty from father's, 23, at once to 21.

22. Rock Jones, who lived with his father at 22, > Anna, who lived with father's elder brother at 8. Went to 22, his late father's home. His son Kit brought Katoke's daughter home from her father's house near 29; she died.

23. His son Joe brought Tahata from her eldest brother's house, 28. Claude, Watahomidja's son (16) > Elva, Joe's daughter, at 23.

24. Prince lived at father's, 23. Married Tahamadja, who lived at 67. Mike, his brother, lived in father's cave 28 > Hinyella's daughter at her father's house, 8. Took her to 18; she died. Then he > Sarah who lived with her father's younger brother at 28. Took her to 18; she died.

25. Bob lived near late father's house at 26. Akala lived 71 > Tuhapanyaga who lived with her brother at 28. Then he took her to 71; he died; she went to Bob at 26.

26. Thomas brought his wife, a Yavapai, to his father's house site.

29. Captain Jim's dead wife lived with father (near Walapai canyon?). Jim took her to his father's house at 68. Moved to 29; she died. Brought a Walapai woman to 29 in 1918. His son, Creek, brought a Yavapai to 29; divorced.

1/ See category 102, p.

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Spier, Havasupai Ethnography.

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20. Maximon Jack, Captain Jim's half-brother, who lived with his father's younger brother > Supai Charley's daughter at 66; she died. His wife Teyava has married three times. First to Arthur's older brother, who lived with his father at 6, took Teyava from her father's house at 26 to a garden near 81; he died. Moving took her to his house (location unknown); he died. Maximon Jack brought her to 20.

21. Richard lived with his older brother, Watahomidja, at 66 > Nina, a Walapai. Returned to father's land at 22.

22. Bert, his older brother, took Pataiwaiya's sister from 27 (at once?) to 27; she died. Then he > Mary at her father's house, 62. Brought to father's house also.

23. His son, Iola, lived with him; brought Clara at once from her father's house, 26, to 23.

23a. Barney, who lived with his father's brother's son at 1 > Stella, at her father's house, 24; then to his father's house also, 23a.

24. Panamida, who lived at his father's house, 4 > Sniley's daughter at her father's cave, 28. Took her to 4; she died. He moved to 24.

25. Supai Jack, who lived with father at 65, took Supai Charley's daughter from her father's house, 66, to 25; she died. He went > Nimiv, at her brother, Pataiwaiya's house, 27; then to 25.

26. Pakadagwa, who lived at 64 > Supai Jack's sister at her father's house, 66; returned to 26.

27. Martin Narajo, Maximon Jack's brother, who lived with his father's younger brother > Roger's younger sister at her father's house, 24. She died; he went to 27, near brother at 28.

28. Spoonhead, his brother, who lived with mother at 26 > Prince's younger sister at her father's cave 22; she died. Then he > Watahomidja at her father's house, 62; then to 28.

41. Austin, who lived at 41 (unclaimed land) > Katie at her father's house, near 24; then to 41.

42. Billy, who lived with father at 62 > Austin's father's sister at her father's house, 70. Took her to 42; she died. Then he > Lillie at her father's house, 24; then to 42.

43. Captain Hurro, his father, who lived at 63 > Ihastiva at her father's house at 26. Then her father withdrew his consent and gave her to a Walapai. But Captain Hurro took her again to his father's land at the Indian Garden on Bright Angel Trail. Took up location 43 on unclaimed land after 1911 flood.

44. Allen, who lived on dead father's land at 14 > Jane at her father's house, 20. Went to 44; she died.

45. Jaquer, who lived with his father, Manahadja, at 47 > Stella at her father's younger brother's house at 66; then to 45.

46. Lemuel, who lived with father at 35 > Kathie at her father, Manahadja's, at 47, that is at 66.

47. Manahadja, who lived at 66 > (Ingwagwain at her (and Tishwaga's) father's house at 20. Then to his father's land at 47. Then he divorced her and brought a Paiute (now dead) from Pine Spring; and resuming relations with Ingwagwain lived at 47 with both wives.

48. Piv, who lived with older brother at 1 > Trankadja, Manahadja's daughter at her father's, 47, that is at 48.

49. Went lived with his father's older brother, Mityella, at 46; took Walapai wife.

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81. Sharty Fred with his mother, Capt. Burro's sister, near her brother's house,
82. Teyadjava, who lived at his father's house, 4>Akwehidja at her father's house,
6; then he took her to 4. He died and she returned to her mother on her late father's
land at 12. Sharty>her at 12; then took her to 81 on her father's land.

83. Mark, who lived on his mother's brother's land at 83>Andjolk at her
brother's house, 8. Then took her to 83; she died. Henry, his brother, who lived
with their mother at their dead stepfather's house at 83>Nina at her father's house,
89. Then to 83: she died in 1918.

84. Roger, who lived at father's site at 84>Rock Jones' daughter at her father's,
22. Took her to 84; she died. Then he>a Walapai: brought her to 84; she ran away.

85. Toley, who lived with older brother, Putelivoiya, at 87>Capt. Jim's
daughter at her father's (287); she died. Took Moses from her father's house, 48, to
88 on his maternal grandmother's brother's land.

86. Little Jim, who lived with his father at 12>his older brother's wife's younger
sister who lived with her father at 70. Then brought her near his brother's, 12. She
died and he went to live at 81. Then he>Shuk, a Walapai, at Pine Spring; then to
88.

87. Putelivoiya, who lived at father's house, 80>Dokumlaui's younger sister
who lived with her sister's husband at 82. Then to 87 on father's land. His brother
Fred who lived with him (at 877)>Watahomidja's daughter at her father's house, 10.
Then he took her to 87; she died. Then he went>Helen at her father's house, 10;
he died.

88. Smiley, who lived alone at 31>a woman who lived at 19. Dokumlaui
lived with Smiley's older brother at 2. He died and Smiley took her to 88 on his
mother's land. (His father was a Walapai).

PROPERTY AND INHERITANCE

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Private ownership of land exists only where the land is cultivated.
With the exception of a few patches elsewhere in their territory, such as
the Indian Gardens on the Bright Angel trail below Grand Canyon
Station, the fields are located in the vicinity of the village in Cataract
Canyon. About one hundred acres (one-fifth) of the bottom land there
is tillable; depending on the height of the creek permitting irrigation,
all of it is farmed. Holdings are not in large continuous strips, but
numerous patches scattered through the two or more miles of canyon
above the falls. This haphazard distribution is due not only to the
chances of inheritance, transfer, and sale, but more particularly to the
changes wrought by the marauding creek. The stream changes its
level and often its position with each big flood, wiping out some fields and
leaving others beyond the reach of irrigation, forces their abandonment.
The whole group of holdings near Walapai Canyon has been obliterated
in this way. Such changes will sometimes bring hitherto uncultivated
lands and others long abandoned within the possibility of cultivation,
when they are almost certain to be used without delay by someone desir-
ing additional fields.

857 *The baby's first*
 [852] thin hair is sometimes clipped off and tied in cloth in little bundles which
 [827] are swung from the hoop. This is so that the hair will grow thick; if
 [846] these were thrown away the hair would not grow. When the end of the
 [732] umbilical cord drops off, it is similarly wrapped and hung on the hoop.
 856 If it is lost or thrown away the child will grow up idiotic. When at last
 the child can walk, the dry cord is ground to a powder which is smeared
 longitudinally around his body from head to crotch and up the back to
 the head. This is done so that the cord will not be lost, i.e., it is returned
 to his body so that he will always have it. Mothers object somewhat
 [531] to selling these articles with the cradle. The ornamentation of the cradle
 does not differ for boy or girl.

262 The parents of infants must exercise a number of precautions. The
 853 new mother must eat only corn soup in order to have a free flow of milk.
 Corn or bean mush is far too mealy. Similarly salt will dry up the flow;
 for salt on the ground makes it hard. And if her husband eats meat the
 woman will be harmed just as though she had partaken. Although
 262 mountain lion flesh is sometimes eaten, it cannot be eaten or even touched
 [753] by those who have babes in arms, for the latter will pine, their eyes sink
 in, their bellies ache, and diarrhoea ensues. This also applies to the flesh
 of a deer slain by a mountain lion. The parents of crawling children do
 [856] not kill snakes for fear that the child will resemble the snake, i.e., not be
 strong enough to walk at the proper time. Infants are not permitted to
 [753] eat salt; it would cause white sores on the tongue.

854 No special prayers are offered for the growth of a child, nor is any
 reason assigned for the growing process, it is so "just because the child
 suckles and eats." A fretful nursing infant is given an adult's finger to
 suck. Weaning is begun when the child can walk a few steps unsupported;
 862 when it runs alone, the process is ended. During this period the child is
 given a little of everything others eat (and it includes a vast array of
 indigestible foods!) for there are no special foods for weaning.

NAMES

- 551 Havasupai names are freely used in address or reference: they have
 no special emotional or religious significance. They are even told to
 strangers without much hesitation. This seems to be a corollary both of
 their insignificant character, for they are mostly nicknames or meaning-
 less words, and of their being labels casually given by others rather than
 names assumed. Undoubtedly this common use of names accounts in
 [601] part for the imperfect usage of relationship terms, to which I have re-
 ferred. They do not like to name the dead, relatives or others, but their

hesitancy is easily overcome. This distaste applies more particularly to close relatives: still there is none of the abhorrence manifested by an Apache or Navaho against the mention of his dead. The usual circumlocution is Manakadja's grandfather (*mānāhādja a, Inapēdij; nēpē'igē*, father's father) or Panimida's dead father (*pānām'ēdāpānāhādja; djiat-igē*, father). The word *nēpē'igē* means to hear the name of a dead relative spoken. 551 ●

Infants are said to be named when they begin to play about and take an interest in the world, that is, at about one year. I find however that not a single child of one or two years has a name, only three boys of three are named, and every boy of five, and even one of seven, lacks a name so far as my informant knows. Evidently the need of a name awaits the creation of a personality even more than my informant believed. I do not know how these children are addressed, but they are referred to descriptively. Names are said to be given for some personal peculiarity or happening. They are given by grandparents as a rule, perhaps those with whom they live, rather than by their parents. Names are not family property; in fact they seem to be freely invented. Sometimes the child is re-named when it reaches maturity. Men are very commonly re-named in reference to their marriages, but women are not. For example, if a girl refuses a young man's advances, fights him off, or pours water on him, someone may give him a nickname in derision. New names are often casually given both men and women in later life. Sometimes a person will conceal his name from a foreign Indian, inventing another on the spur of the moment. 553

I have obtained the names of all Havasupai with the reason currently given for their use and their derivation according to Jess Cheekapanyaga. The meanings are certain only where there is a tale to account for the name. I suspect that in many cases Jess analyzed the words where it could not be legitimately done, because such peculiar compounds result as *wānāskānā*, house-standing, which is "just a name," for it does not mean standing house according to him, but is simply the coupled words for house and standing. In other words, these are probably meaningless names. All words beginning with *wa* and *wi*, supposed to be *Adad*, house, and *dud*, rock, are in this suspect class. 115 551

There are no marked sex differences, but somewhat more women have names referring to vegetation. Hat, house, and rock names are peculiar to men. Many men's names begin with *pa*, for *dpa*, man: since this type of name is restricted to men (with a single exception) the meaning may be "man who—" or "man with—", but I have preserved 551

- 551 the translation given me in each case. Women's names, on the other hand, rarely contain words for girl or woman. Half of all the names refer to personal characteristics, often quite indirectly. Arranging the data according to approximate age brings to light some interesting points. The names of half the women under forty years relate to personal peculiarities, only one third above that age do, but there is no such distinction among the men. There are a greater number of men over thirty years with house and rock names, and a greater number of women over forty with vegetation names. Such differences may mean either that there are names appropriate to a particular age or that fashions in naming have varied at different periods. I cannot decide between these explanations, because, while men's names are changed, so that an agreement between the type of name and age is possible, this is not true for the woman, whose names are supposed not to have been changed except in a few cases. The inconsequential character of names is indicated by the number of school children who lack native names; evidently the English names they acquire at school are considered good equivalents of the meaningless names of the others. The names of foreign women married to Havasupai are appended. At least one of them has been re-named by the natives: the names of others may have undergone slight phonetic changes.

MEN

Approximate Age	Name	Explanation	Derivation
3	gwəw'ty'w'l, hair like a rope.	Named when 3.	gwəw't, hair; ly'w'l, rope.
	yug'ti'k'ayə'gəw't, eyes on a thread.	Only the central portion of his eyelids were parted when a baby.	yu, eyes; t'k'ayə'gəw't, the connecting filament of something were nearly in two.
	W'neo	Possibly Spanish; named by a foreign Indian.	
7	g'k'y'w't, shaman.	Looks like a shaman; does not behave, hollow, sings; about, strikes people.	
	yug'ti'k'ayə'gəw't, dirty eyelashes.	Named when 7. His eyes were sore when an infant.	yu, eyes; g'əw't, dirty; k'ayə'gəw't, eyelashes.
	ku'', hallooing.		
	śhā	A Wakpa name.	

[1928.]

Spier, Havasupai Ethnography.

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Males (Continued)

Approximate Age	Name	Explanation	Derivation	551
8	hwa	Spanish "Juan"?		
9	buháwá, bump on forehead; ¹ haháwá, projection. púgáwá/díwá, hat sticks up. h'a'mu hígáwá, yellow-skinned Navaho.	Which he had when little. Father's English name is "Navaho."	buh, forehead. pú, hat; shéwá, sticking up. h'a'mu, Navaho; gáwá, yellow.	
12	h'á, wheel			
13	paháwáwá, punching man		ápa, man; sháwá, to punch repeatedly.	
15	páwáwá, man with mts		ápa, man; díwá, mts?	
16	amáháwá, sagebrush	Named when 16.		
	báh'á	English "Baron"?		
17	h'áwá, fox.	Once he killed a fox by striking it on the head with a stone.		
	gáwáwá, takes sheep on both sides of a canyon.			
20	páwáwá, caterpillar man	Had no native name before he was named thus by his wife's relatives when 18.	ápa, man; gáwá, caterpillar.	[553]
21	náwá, or náwáwá páwáwá, old man	His hair is somewhat gray.		
	wáwá wáwáwáwá, house pushed off.		h'áwá, house; táwáwá, to push one thing off another.	
22	wáwáwáwá		h'áwá, house	
23	máwáwá, a small rock-squirrel. h'áwáwáwáwá, he bites lice.	Usual name: before he married, he once picked lice from the girl's hair and cracked them between his teeth.	h'áwá, lice; díwáwá, bite.	

¹Bracketed names are those of the same individual.

MALLES (Continued)

551 Approx. male	Name	Explanation	Derivation
Age			
18	tsunigwá, rear end, back. duhútlímá, he moves his feet fast (7).	When a fat baby, he toddled about at a run.	
27	{ d'jád'jagmháá, blue-jay legs. hugw'gambáá, crane legs.		gu'fít, long; mibáá, legs.
	{ putigáá, hot-faced. túg'gíá, crushed leg. d'jáh, limp.	Boyhood name. A horse fell on it. When a baby he was too heavy for his strength and always toppled over.	pét, hot; gáá, he- ard. mibáá, leg.
	g'ghá	When a little boy he was troublesome like an unidentified east- ern tribe of this name.	
28	{ káptá putáá, man's belly.	English "captain"; both names com- monly used.	ápt, man; ták, belly.
29	ya'kwá, dumb.	Could not talk plainly until he was a big boy.	ya, mouth; wá, sounds representing mumbling.
	{ wááááááá, I want peaches. wááááááá, make a noise. páááááá, quarrel- some man. kwáááá, stone arrow point or knife.	Usual name.	áááá, peaches; káááá I or he wants some.
	kwáááá, stone arrow point or knife.		ááá, man; kwáá, to feel like fighting.
30	límá, spread out. putig'vataá, fat legs.		límá, to spread out. mibáá, legs; vááá, big, fat.
32	wááá, blunting rocks.		áá, rock; gáá, blasted.

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Spier, Havasupai Ethnography.

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Males (Continued)

Approximate Age	Name	Explanation	Derivation
34	hallothi'áph, wet (with umbilicus?) sa'má sawévé, Ochalá.	He was taken there frequently when a boy.	
35	(tákwangitáth, heard (a variety found on the plateau). gwé'ová, having wings.	Usual name.	wé'á, wing.
36	á'vá, tobacco.		
39	gáá, lully-lull. atigiman á'dá, wrist.	Usual name; his wrist once swelled.	atí, hand; man'á'dig, knob, wrist, ankle.
39	gálgáwáudjá eváá, flame.	Usual name.	o's, fire; vada, fire leaping up.
	amatagudíná, thick ears.	Boyhood name.	amatá, ear; díná, thick.
	malgáto, — sack.		mal, sack.
	áí'hévé, a streamer moving in the air.	A bird was carrying a snake pendant as he flew.	[mid vígh, the air (a little way up); má-hé'á, the sky.]
	wátháginá, poker-house.		káwa, house; háw'á, to close a hole or beg mouth by drawing into poker.
	(pawálgáávé, thin man. n,áádjá'w'ávé, black-bond down. gá'á, porcupine.	Usual name: he has consumption. Once when hunting all he caught was a porcupine: also, he looked like one, with vestiges of whiskers.	áph, man; gáávé, thin, lacking flesh. n,áá, black; djáá-w'ávé, to bend down.
43	pátefivá, woman chewing his hat.		páí, hat; te'fivá, chewing.

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Malas (Continued)

551 Approximate Age	Name	Explanation	Derivation
44	nddi hankamp'di, wooden leg.	Used crutches when he broke his leg a few years ago.	hudi, pine tree; mabada leg.
	{ pan-agwail, shabby man. ayamagindaya, soft breasts.	Usual name; always wears old clothes. Before his first marriage he felt the girl's breasts and told some other boy they were soft.	apa, man; nigwail, shabby. ayamail, breasts; ma- aya, soft.
	{ yagtiail, old man. djiyakh, head hanging.	Usual name. When he was a small boy, he went about with hanging head.	djiyakhgi, to hang one's head; hu, head.
	mdidy		imil, dirt; tity, noth- ing.
44	{ awf'min smadig'it'at, deaf.	Boyhood name; per- haps given by a foreign Indian. Usual name; he is hard of hearing.	smadig, ears; d'at, not to hear well.
44	wawakwint, house- standing.		hawa, house; skwint, (a living thing) standing up.
47	payd, man's mouth.		apa, man; ya, mouth.
48	{ pamtig'it, man's ears. thindv, to slide over the edge of a bank. yagtiail, short man. thiwint, knob on the end of a stick. widi wiyigint, creaking house.	Usual name.	apa, man; smadig, ears.
[302] 44	ghithv, knot of back hair.	He was the only man to retain this when the agent induced them to cut their hair short.	tagithig'it, knob on end of a stick.
	{ apiyahliya, blind man. wakh'goma	Usual name; went blind recently.	hawa, house; kigant, creaking noise. hawwa, hair.
			apa, man; ya, eyes; nyig, black. nawa, house; chig, to force the bones out of green pods.

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Spier, Havasupai Ethnography.

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Males (Continued)

Approximate Age	Name	Explanation	Derivation
55	mitamā, salt-bark (for rattle).		
59	{ pū't, hat or headband. yāvryim'ākwōdōvā, long beard.	Usual name. Which he has.	ya, mouth; vryim, beard; ōvōdōvā, long.
	{ kōdō'dā, left (hand).	Usual name; he is not left-handed.	
64	{ pagovāid, large man. kōvōkō		
67	{ tōkōpōngit, bat. māh'tā, ten cent coin.	Usual name; he said he paid ten cents for a woman at Jerome, but he is not believed.	
	{ pōkhōmōdā, man feels glad.		āpō, man; mōdōdā, to feel glad over success after loss or failure.
69	{ kwalyōfā, gold teeth. gōlōg'vā	Usual name; he was the first to have them.	kwō, metal; yōl, teeth.
	{ wimōid, little rock mountain.	Former name.	āw, rock; mōid, pile, mound.
	{ māngōdōjā, leader of his children.	So named when he be- came head chief about 1900.	hāmō, children; 'ōpōd- jā, leader of men.
	{ pōigāhām't, high hat.	Usual name; he used to wear a high-crowned hat.	pōi, hat; hām't, high.
	{ wōtāhōvōkōjā, stripped- house.		kōw, house; tōhōvō- gā, to strip off (leaves, excess water, etc.)
71	{ ākōkōid, Hopi word for "like an Acoma"	Boyhood name; when a boy he was often at Oraibi, where the Hopi said he looked like an Acoma.	
	{ sōyō'fā, to part by a forward movement.		*mōtōyō'fā, to pass, to furrow the dirt.
	{ tāhawīgā, two wives.	He once had two wives.	tāhawīgā, to have two wives.
	{ hōgāpōid, diarrhoeal.		

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MALES (Continued)

Age	Name	Explanation	Derivation
55/ Approx- mate Age			
74	paigya", all shared away.	Usual name.	
	paikidng'vrd, he bumps against a man.	Once when entering a house at night, he had his head lowered and bumped into a man.	apd, man; tagvrd, to bump into something.
79	amadigtd, half deaf. takayd, black man.	He is quite deaf.	amadig, ear; to, something inside. apd, man; tagvrd, black.
88	wigtdyrd, (break off) a fragment of rock.		dw, rock; tlyr, nothing at all.
88	wamwina, hot-house.		hawa, house; sinawa, hot.

FEMALES

4	gwaftin'vda	A Walapai name.	
8	hamdyd		
7	half		
	gthidvrd, those stand loose.	Wears her hair this way.	
	ba'vrd'vdiid, white pimples on her fore- head.	There were never pre- sent.	hdi, forehead; dvrd, white; di'v, pimple.
	gaigwtdvrd, chicken egg.		kudg, chicken, ethvrd, egg.
8	kidv'trd, big and fatty.	Formerly characteristic.	
	hdyda, old.		
9	mtidig, "woman" is Paiute (Y).		
10	wtd, buttocks.		
11	hadydtd, onion. h'vrd, reason. wvrd, moon.		
12	mtidv'awvtd, swollen neck.	Used to have swollen gland under angle of jaw.	mtidv'v, neck; wvrd, lump, swollen.
12	gaidvrd, angry.	Formerly she was always angry.	
	nahvrd	Named by a foreign Indian.	

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FAMILIES (Continued)

Approximate Age	Name	Explanation	Derivation
14	māi'mā'fā, tall girl. kātāā, left hand. fə'fəg, lame (7).	She was tall when born. Is left handed. She is lame.	māi', girl; mē'fā, long.
15	yāhā(d)hāpā, eyes deep set.		yā, eyes; d(h)hāpā, deep set.
20	ā'g'ā		
22	yā'tāā, chatter-box.	Especially characteristic!	yā, mouth; tāā, to chatter.
23	yāhāyā, half blind.	She is nearly blind.	yā, eyes; hāyā, black.
26	āwāhāwā, grandchildren not good.	When her daughters were small, they misbehaved: probably named by her parents-in-law.	āwāhā, one's children; hāhāwā, troublesome.
27	djā'hāhā'hā, dove-tailed, intemperate.		
28	māhāhāhā, blue round spot.		māhā, blue; hāhāhā, round spot.
34	yāhāhā'gā, cock-eye.	One eye points upward.	yā, eyes.
35	hāhā'gā, none all over body.	But she never had them.	
36	tāhā, something small.		
39	tāhāhā		
41	tāyā, uneven, lame (7)	One leg is longer than the other.	
42	āhāw'āhā		[āhāw'āhā, to move one; thing gradually toward another.]
44	māhāhā		māhā, blue; āwā, wāhā (green) color; tāhāhā, to wedge.
49	dāhāhā, hair upright.		
50	djāhāhā, a round thing.		
53	gāwāhā, symāhā, usual name, white winged bird. djā'gā'wā, boundary of hair at nape of neck.		gā, bird (7); wāhā, with wings; symāhā, white.

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FEMALES (Continued)

55/ Apparent
Age

	Name	Explanation	Derivation
54	subdja/gdja, green, to pile.		suwa, unripe (green) color; djdgdja, to throw or pour things into a pile or recep- tacle.
55	dad'ldva or g'ldva, marked with lines.		
	tehpapdyk, swelling on body.	She has none.	
[769]	hamw'dmd kapt'dva, old woman wearing a hat.	New name, 1918, after the death of her hus- band	hamw'dma, old woman; pgt, hat.
56	lyawatyk, heart.		
58	gwagwagwail, (a human) moving about quickly.	Usual name.	
	pahdja, pile of brush, sticks or hay (not stones).		
	hamw'dingyagydk, Usual name. tall old woman.		hamw'dmd, old wom- an; ggydk, tall, long.
	ytkob'mi, protruding upper alveoli.		ya, mouth; bmd, pro- truding (upper alveoli only?)
76	tkhmdkdw, tripod of pole.		
78	shw'ldl, rough. tkndridja, mixed up into something round.	Usual name?	shw'ldga, little points [kandig, to mix up and make round.]
79	And, mountain sheep. ai'd diva, green things at intervals.		aiwa, green, unripe; ddga, round things set at intervals; [diga, to string beads.]
82	dasotcwa, a little stream (of sand or water).		ahasoidjga, water streaming down.
85	dydkja		dydiga, to place close together.

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Spier, Havasupai Ethnography.

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FEMALES (Continued)

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Approximate Age	Name	Explanation	Derivation
90	bokumá or bokumá, to eat pítan nuts. mújigáshá, unripe things floating.	Usual name.	ko' or ho', pítan tree or nut. shwá, unripe; díjigáshá, material covering the surface of water.
94	díshá', eagle.		
		FOREIGN WOMEN.	
28	m ^a -á.	Yavapai name.	
28	shim'áshá.	Walapai name.	
48	díshá'nyáshá.	Walapai name.	
	gáshá'nyáshá, tattooed.	Yavapai; she is far more tattooed than the Havasupai.	díshá'nyáshá, face painted, tattoo marks.
90	pagásháshá, chewing a man.	Walapai: usual name; she said when a girl, "When I grow up and a man comes into my bed, I am going to chew him up"—she married shortly after.	ápa, man; díshá'nyáshá, to chew; gásháshá, tough.
	shásháshá, to pull with the hand.		shá, hand.
78	sháshá, (fire) coal.	Walapai	

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551

COMPARATIVE NOTES.

The forms of cradleboard are shown diagrammatically on the accompanying map (Fig. 56). The flat type is used throughout the Plateau-Basin and Southwest, the sitting type in California, as among the Pomo, Hupa, Shasta, and Klamath-Medoc (who also use the flat board),¹ and a trough-like affair to the northwestward. The relations within the area are not clear, but it appears that the prevailing pattern is an oval or elliptical outline with local variations. The oval form is more frequent in the Basin-Plateau; the elliptical in the Southwest. Three structural types are used; the board is made of a single piece of wood, a hoop is provided with transverse or longitudinal bars, or the longitudinal reeds are joined by open twining. The structural basis bears no strict relation to the form.

¹Mason, O. T., (a), 319-321; Dixon, (b), 424; Barrett, (a), 237. Field notes on the Klamath, 1925

[Text continues on p. 317]

sticks placed side by side or by a single broad strip of wood. The Zuni¹⁷¹ also use four sticks, but with the tops of the arches spread apart;² that of the middle mesa Hopi is similar but uses three sticks. Mesquero,⁸⁵⁴ Western Apache, and Moapa have arches made of reeds bound or woven together. One Western Apache form consists of broad splints set transversely in an arch. It is also possible that Hrdlička's description of the San Carlos hood may refer to the hoop form. This is the type of the Havasupai, Walapai, Mohave, Pima, and probably Kailab. The construction of the first three is almost identical, while the Pima hoop is woven in checker or twill.³

I will not discuss the relation of these flat cradles to those of the Eastern Woodlands, the sitting type of northern California, nor the wooden trough of the Northwest Coast.

The navel cord is tied to the cradle hood by the Havasupai, Moapa,¹⁷¹ Southern and Uintah Ute, Paviotso, and the Northern Maidu of the mountains. Like the Havasupai, the two Ute groups believe the child⁸⁴⁶ will be foolish or sickly if this is lost or thrown away. The same practice⁸⁵⁴ and a similar belief was recently found among the Michnahai (Yokuts) and Waksachi (Western Mono) by A. H. Gayton. All these people (excepting Havasupai and Maidu?) dispose of it by burial.⁴ The Klallam infants carry the cord tied to the wrist; if lost, they become foolish.⁵

Havasupai names are either meaningless or they are nicknames.¹⁷¹ This is also the case with the Southern Ute and, I gather at Zuni, while⁵⁵¹ among Moapa, Shivwits, and at Cochiti they are always meaningless. Elsewhere in this region names have definite meanings although these vary in character. Among Uintah Ute, Wind River and Lemhi Shoshoni, Klamath, Paviotso, and Yavapai these are usually nicknames referring to the personal characteristics or actions of the name's bearer. This is the usual type of name which Navaho men bear, but as boys they are named, like the girls, with reference to war. Pima names also have meanings, and, like the Havasupai, their men have in later life names referring to sex, especially the female, or to their own peculiarities. Similarly nicknames are given by the Northern Maidu of the foot-hill region: those of the mountains give similar names but these are the names of deceased relatives or friends. Such naming for the dead is the custom among the Maidu of the Sacramento Valley and of the Southern Maidu.⁶

¹*Ibid.*, 103.²Kinsell, 140.³Lewis, (i), 295-9; Dixon, (a), 230.⁴Guthrie, 234.⁵Lewis, (i), 270-2; (a), 311; Parsons, (e); Starr, (a), 42; Carlsbauer, 331; Franciscan Fathers, 119-120; Russell, (d), 180; Dixon, (a), 232; Faye, 35.

Freedom in the use of names is a Havasupai peculiarity, for in most tribes of this area reluctance is shown to telling one's name. This is characteristic of the Yavapai, Navaho, Zuni, White Mountain Apache, Klamath, Lemhi and Wind River Shoshoni. Lowie thinks it probably a widespread and deep-rooted Shoshonean feature. The Moapa do not name the dead in a relative's presence. This is then no more than the Havasupai reluctance and not the abhorrence of the Navaho and Western Apache.

INSTRUCTION OF CHILDREN

861 Instruction is quite sporadic and incidental. So far as their elders express what they consider proper formal instruction, it is oburgation and admonition to behave and to be industrious.

862 Children are taught to talk and walk. When they begin to walk, we tell them: "Go fetch this thing for me!" thus telling the names of objects. Then they will know how to talk as people do. When girls begin to talk, their mothers instruct them how to fetch water and wood: "That is the way I carry things." They teach them to grind corn: "When growing things are ripe, you must gather them. That is what a woman does. When you are grinding for the first time, look for the rat's burrow and observe how he has piled up the dirt at the entrance; then when you grind corn or seeds, make your pile of meal a little larger than that." When the girl is old enough to marry, her mother tells her, "When you marry, do not loiter about the house, but bustle around gathering plenty to grind so you will not starve. You should have plenty of corn, pigweed and *ell*' seeds, piñon nuts, mescal, and prickly pear." That is how an old mother teaches her daughter when she is ready for marriage. If women gather plenty to eat, they will prosper. "When you are married and have a camp of your own, do not be angry if someone comes to your house, and do not fail to give them some of whatever food you have. Do not be angry with your husband's relatives. If you are, they will all say, 'Your wife is no good.' They should not have cause to say this. You should be good to all of them, then they will all be good to you and care for you. They will help your husband make a good living for you."

868 They instruct the boys similarly. When a boy begins to walk and talk, they tell him, "You will have to gather armful of wood or fetch water. When you are playing about, do things just as you will when you are grown. You should now hunt rabbits so that later when you are older and hunt deer, you will be able to kill them. If you are able to bring home deer every day, those who are wise will say, 'He is a pretty good boy.'"

[867] Sometimes, although they instruct a boy, he disobeys; he is lazy, and that is wrong. "If you are lazy you will not have anything; you will be poor." The old men taught the boys, showing them how to make their garments and the woman's dress. After they were instructed, they made some for themselves. Then when a boy married, he knew how to make a dress and moccasins for his wife. That is how the old people used to instruct them.

When my father was alive he taught me everything just as he had been told when young. "Do thus to straighten an arrow, thus to make a bow or arrowheads, to

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Later, I went out to have a look at the cottonwood tree that held the thermometer. It hugged the wall of the house, spreading heavy branches over the roof. A few years afterward, this tree became very important to one of my successors. He and his wife saved their lives by climbing as high as its creaking limbs would allow while a flood raged below. 000

A short ladder leaned against the gnarled trunk. By standing with one foot on its top rung, the other on a stout limb, I would be able to read the thermometer that was enclosed in a rectangular box, nailed to the tree's trunk. I had played in trees in my childhood; tree climbing had always been fun. But now, when I tried to picture myself in my ankle-length skirts perched on a rung of the ladder and a limb of the tree, peering into that box, I couldn't bring the picture into focus; I didn't want to. But that didn't keep me from taking the readings and sending the reports to Washington. The canyon's temperature, I learned, varied by ten degrees [132] from that of the mesa, winter or summer. Even nature applied a special law to the land of the People of the Blue Water.

Mr. Ewing had been right about our isolation. I was soon 285 hungry for news from the outside. Our mail was brought by Indian carrier from Seligman, and this was "mail day." We were so eager for letters that by the time the sun's rays had left the canyon at three o'clock, we were already watching the trail, hoping the carrier had made a faster trip than usual. However, we had lighted the lamps before Spoonhead came riding in with the mail-sack thrown across his saddle.

It was the first time I had seen Spoonhead, but I did not need [51] to speculate as to the origin of his name; just as the Indians declared, his head was shaped like the bowl of a spoon.

Miss Goenawein kept the post office in one corner of her room. She sorted the mail while we waited. Among my letters was one 000 from Mr. Ewing, asking me to prepare an annual report for the Commissioner of Indian Affairs covering conditions on the reservation for the past year, a duty neglected by my predecessor. It was long overdue, and he urged that I submit it immediately. Although

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most of the houses were rectangular or dome-shaped. Their construction involved no expense. A man needed only poles, brush and dirt; by exchanging work with neighbors, his shelter was soon completed. There were no windows; the low doorways were closed with a blanket or a rough board door, hung on leather hinges. 342 [476]

Everywhere men, women and children were working in their gardens, stirring the soil, planting the seed, irrigating, weeding and cultivating the growing plants, although the sun's rays would not reach them for hours. They boasted that they worked in their gardens and orchards when it was "little light"; then the canyon was cool, the soil soft and pliable. 241 [512]

The fascination of watching them grow their food, preserve it and store it far outweighed my interest in gathering dry statistics, but Mr. Ewing wanted facts and figures. I knew I would encounter difficulties in getting the necessary information, especially from the older people who spoke no English.

At Chickapanyegi's home I watched the family at work on their small plot of ground. Chickapanyegi was irrigating his patch of corn. When he heard me approach, he turned, a quizzical, batlike expression puckering his countenance. The Indians must have noted that same expression, for his name, Chickapanyegi, meant "bat." 557

Here, again, the people appealed to those benevolent, unseen forces, especially in the first planting of their corn. The planter knelt on the ground, struck a wedge-shaped stick deep into the earth to loosen the soil, then offered a prayer that his corn might grow well, and dropped the seed into the place he had prepared. This done, he made an offering to two white blotches on the wall of the gorge—the first mythical ears of corn given to the people by their gods—by blowing toward them one grain of corn. At the conclusion of this sacred rite, the planting of the remaining ground was done in the usual manner. 241 72

Chickapanyegi's wife was weeding the plot, while his son, Jess, one of my pupils, was stirring the ground with a shaped piece of wood which he pushed through the soil like a small plow. 241

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769 buckskin was tied about its neck, which slowly tightened, in drying,
159 until the pony gasped for breath and staggered helplessly; a shove sent the animal crashing over the rim. It bounced from ledge to ledge, then, caught on a projecting point, lay there to decay, far above its intended destination.

[557] In the village, peach trees were cut to free their spirits that they might bear their sweet, luscious fruit in the new home of the beloved wife. The house was burned; the girl's name must never again be spoken.

159 Indeed no biographies could be more fascinating than those of
625 our two policemen, if the author delved into the forces that made each man what he was: the cloak of courtliness concealing Lano-man, the Indian of primitive culture; Vesnor, the stern, forceful Indian of the warpath, healed by the Christians' Savior. By apportioning duties according to the merits of the man, we had an efficient police force.

578 When a feud broke out resulting in the destruction of growing
691 corn, I called on Vesnor. It might mean a quarrel that would stir the tribe to the boiling point, or it might be child's play, but I wanted the help of a fearless man.

Late one Saturday afternoon Little Jim entered my office. He wore the Indians' comfortable moccasins, but his hair was cut short, white-man fashion. Faded blue jeans and a torn red shirt clung to his damp body, for the canyon walls still reflected the heat.

"Um-m," he began with embarrassment, "Me got corn. Little grow." He reached his hand down to about twelve inches above the floor to indicate his corn's tallness. "Last night, womans walk on corn. Break down. No good."

I went with him to his corn patch down in the village. It was a small plot, about fifteen feet square. The corn on one corner was broken and trampled into the ground, and everywhere were the imprints of small, bare feet.

"Whose footprints are these?" I asked, for a smart Indian like Little Jim couldn't be fooled on the imprint of a tribesman's foot.

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437 could ever find a purchaser, and partially at myself for being so foolish as to want to carry it away. But I obtained some fine specimens, though much worn, of the workmanship I desired, so could afford to be very complaisant at the derision I aroused.

157 The Havasupai is one of the most jolly, frolicsome, and light-hearted of mortals. With his stomach full he 181 has no cares, and he goes into fun with a zest and energy that are pleasing. He is fond beyond measure of practical jokes, — when he is not the victim, — and cares very little who suffers so long as he can obtain fun. Consequently if one meets with a misfortune, especially a laughable one, he need expect little, if any, sympathy in Havasu Canyon.

They are a singular mixture of frankness and cunning, of honor and deception, of truth and frankness, of reliability and untrustworthiness. They will as deliberately and coolly lie to a white man about anything and everything — if it suits their purpose — as they will tell the truth. Ask a man his name — an insult, by the way — and he will lie to you, even though you are a good friend; as, for instance, when, after being the guest of "Supai Charley" for several days, I quietly and without seeming intent asked him his name, which I knew to be Wa-lu-tha-ma, that I might send him some gifts I had promised. For a few moments he hesitated, and then said "Qu-ar-ri" — a Wallapai name that has no relation to the Havasus whatever. Sinyela was full of deception, and yet, when a friend told him he might catch one of his horses and ride it so far, and we reached that point and I suggested to him that he take the pony forward and leave it at the designated spot on his return, he would not listen to it for a moment.

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are suggestive. They are: Pa-a-hu-ya' and In-ya-
ja-al'-o, the former signifying "black," the other "the
rising sun." At-nahl, whose name means a "sack," is the
second in importance, and the youngest is Ma-tō-mā',
commonly known as Bob. I have just asked Lanoman
which is the best medicine-man of the three, and his
reply when I asked "Who makes the sick people well
the quickest?" was: "All same. All no good. All
make people dead pretty quick!"

Death is supposed to be, in every case, the departure
of the spirit from the body, and when the sick person is
approaching death the friends and relatives, led by the
medicine-man, will often sit around the invalid and sing
their petitions to the departing spirit in the hope that it
may be led to repent and return to the body. If the
patient recovers, the medicine-man takes the credit
(and what pay he can get) for the return of the spirit,
and goes about in high feather, recounting to all he
meets the new instance of his wonderful and occult
power.

One of the greatest insults that can be offered to the
friends of a dead Havasupai is to refer to him. The
reason given to me for this is that whenever a thought
is sent after a dead person it either prevents his spirit
continuing the journey to Shi-pa-pu, or leads him to
desire to return to earth, neither of which are good for
a Havasupai.

One of the school teachers informed me that she once,
in reconvening the school after a holiday, read out the
name of a child that had recently died. The moment
the name was pronounced several of both boys and girls
burst out, some into a wild wailing and others into fierce
and angry denunciations of the wicked white woman

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551 who had thus arrested the spirit of the deceased on its
576 journey to the underworld.
775

755 The last night of our first visit the Havasupais had a
Sick Dance. When one of their number is very sick or
[535] about to die, the medicine-man summons the principal
men and women of the camp to dance around him, in
the hope of driving away the disease. It so happened
that during our visit one of the young bucks was very
sick, and a dance was ordered for Saturday evening.
It was quite a distance away from our camp, and Vesna,
whose guest we were that night, informed us that we
would not be welcomed. The welcome would have
been overlooked but for our need of rest, and as it was
a mile or two away, it was decided not to attend,
although we could hear the incantations at intervals
during the night. The dance, however, was similar to
such dances elsewhere. The sick man was placed in the
open air and a circle formed around him, while a slow
and solemn dance was engaged in by those in the circle,
and all participated in the chanting of an incantation.
This was kept up during the entire night, the voices of
the singers at times pitched to a very high key. As
soon as one in the circle grew tired, he dropped out
and another took his place, but the dance and chant
never ceased. If a sick man survives the noise and din
and wakefulness of this until morning, it is probable that
his vitality will carry him through, and he will recover.

763 If death is thought to be certainly near, the best
clothes of the wardrobe are brought out and placed
upon the dying person. A woman's best dress is not
too good for her to die in, and a man's finest garments,
even to the broadcloth cast-off "Prince Albert" re-
ceived through the kindness of some white friend in

863 and her hands spreading his thighs somewhat. His legs are extended horizontally to prevent soiling them. At first, the mother tries to guess when the baby is ready to excrete, or, if he begins to do so, she quickly takes him outside and holds him in the proper position. This is repeated until the baby learns the desired behavior. One informant stated that a child can be trained by the age of 18 months to ask his mother to take him to the toilet area, and that he will go alone when he is two years old, but observation indicates that training is seldom accomplished this soon. One boy of two and one-half years was taken out by his sister, a year older than he, who would remove his pants and wait to put them back on. If a child soils himself after he is old enough to ask for help, he may be spanked lightly, but more often he is verbally admonished not to repeat the act. The child is taught to cover his feces with loose dirt to keep the toilet area clean. During the training period, children of both sexes usually are permitted to go without pants, but a girl's dress is long enough to cover her. Exposure of the genitals by either sex is largely ignored until the child is six or seven years old. Boys and girls up to this age go together to the toilet area and use it without subterfuge.

Weaning

862 Weaning is accomplished even more gently than toilet training. A baby is expected to wean himself when he can masticate solid foods. If he seems reluctant to give up the breast, pinyon pitch or pepper may be put on the nipples. If this doesn't discourage an infant, nursing is permitted to continue until he stops of his own accord. However, a nursing child, as he grows older, will be teased or shamed by the mother. This is done verbally and in a mild manner. Children, especially in former times, might not be weaned before they were three or four years of age.

Talking

869 A child is encouraged in learning to talk by urging him to repeat words or sounds he doesn't pronounce correctly. "Baby talk" is not used by adults.

Hair Cutting

302 The hair formerly was uncut until the baby was two or three years old, when both boys and girls received a hair cut. Until scissors were obtained, an obsidian blade was used. After this cutting, the hair was allowed to grow long. Today, children of both sexes wear the usual American hair styles from infancy.

Names and Naming

551 Names are always bestowed without ceremony, and a person may have two or more, one of them sometimes being a formal name, said by the Havasupai to have no significance, and the other names having a humorous connotation. If a person had a formal name, it was usually given to him by his parents, his grandparents, or another relative. The humorous names could be given to a man or woman at any time by anyone. However, the

first humorous name customarily was given when a child was three or four years old. This first name sometimes stayed with a woman throughout her lifetime, but a man received a new one when he married. This name, also of a humorous connotation derived from an incident occurring during courtship or early marriage, often is bestowed by the father-in-law. 551 553

In former times, a stranger's name was not asked; he would reveal it when he wished to do so. The Havasupai say they aren't embarrassed about telling their names, but some of them show embarrassment or avoid response when an Anglo-American asks their Indian name, especially the joking name. The formal name customarily was used only by related persons, or by people who were close friends. If a stranger used it, its owner "didn't feel right about it." The joking name is freely used by those who know it. 551 576

Today, an Anglo-American name, chosen by the parents when a baby is born or soon after, is used more frequently than is the Havasupai term, even when the native language is being spoken. A few adults have no Havasupai names. 551

Translations of some women's names and descriptions of their derivation depict situations which inspired them. One married woman is called Burning-a-bird, because in childhood she threw her toy bird into the cooking fire. Another woman's name means Pulling -watermelons-off-the-vine, because when she was little she picked a boxful of small, green watermelons. A woman called Soapweed-pear-fruit was given this name by an old man who was amused when her parents tied a cowbell around her neck so she could be found easily if she wandered away while they were picking soapweed pears. A woman who was called Little-one during childhood, was renamed White-person-talking after her return from boarding school, because she spoke only English to those Havasupai who could understand it. An old woman recently deceased was named Pulling-a-rope because in her youth she was a good horseback rider and calf roper. One name, Long-tailed-lizard, was given to a girl who remarked (half in jest and half in objection) that after marriage she would have to wear long dresses like the lizard. {291} {885}

Children in the Social Group

The Social Group

The first child of a couple customarily is born into the household of his maternal grandparents, but the infant and his parents may move to the household of his paternal grandparents within a short time after his birth. 591

From the beginning of his life, an infant is present in the family circle rather than being isolated from it. In former times, the relatives with whom a child shared a common residence, or camp, in addition to his 592

Death

The customs pertaining to death and disposal of the dead were reported by James (1903, 259-64) for the turn of the century and by Spier (1928, 267-9, 292-3) for a period about 20 years later. Their accounts, together with my recent observations, provide rather detailed documentation for abandonment of cremation in favor of burial and establishment of a different mourning ceremony by diffusion from neighboring tribes and assimilation of certain ideas from white contact. The Mohave dance which Spier saw being practiced is now performed as a regular feature of the funeral complex, and I participated in such an all night ceremony in 1951. However, an adequate treatment of such material would be too lengthy for inclusion in the present paper. 764

In brief summary, a corpse is washed and dressed in its best garments, wrapped in a blanket or placed in a coffin and buried, usually in a hole dug for the purpose. The ceremony, consisting of a dance borrowed from the Palutes and songs from the Mohaves, both arriving via the Walapai, is held for one or more nights, depending upon the prestige of the deceased and the desire of the survivors. Gifts of clothing and personal property of the dead person are buried with the body or burned. His house is abandoned temporarily or permanently or is torn down and sometimes rebuilt on another site. A house may occasionally be burned, but this was not reported for recent years. A horse or two belonging to the deceased is shot and a few fruit trees may also be cut down. Leslie Spier (personal communication, 1957) notes that crops formerly were destroyed on the owner's death, for they were considered personal property. [177] [768] [114] [423]

Intermittently, memorial services similar to the funerals have been held about a year after death, but this custom has not been fully established among the Havasupai. In the same communication, Spier pointed out that "a memorial service, held for a single dead man or a group, at intervals of a year or longer, is characteristic of all the lower Colorado Yumans, the Walapai, the southern California tribes, and those northward through the San Joaquin valley. It was possibly derived by the Havasupai from the Walapai, indeed, probably was so derived." Such a memorial service seems contradictory to the Havasupai desire to forget the dead because of their ghost fear, and this may explain why the custom has not become more popular. In the case cited, the deceased was a favorite son. [114] [171] [765] [769]

A widow cuts her hair short but wears no special clothing. Relatives of the deceased observe a name taboo for about a year after the death, and other people are careful not to remind them of the dead so they may forget quickly. To speak the name of the dead would be to call him back to his relatives; in his loneliness he might seek to take a relative with him to the land of the dead. Survivors sometimes dream of a dead relative, and a shaman may have to sing over the dreamer to drive the spirit of the de- [551] [787] [755]

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553 an interest in things. Names are said to be given for some personal peculiarity or because of some occurrence. As a rule grandparents name the children and names are not family property, as is the case in some Indian tribes. Sometimes children are re-named when they reach maturity. It is common for men to be re-named in reference to their marriage, but women are not. Havasupai names are told to strangers without much hesitation. Names have no special emotional or religious significance.

881 When a girl reaches adolescence, stones are heated in a pit near her home, covered with dirt, and carpeted with brush, grass and leaves. A temporary brush shelter is built over the pit and the girl lays on the covered rocks for the next four days. Before this however, she is bathed in suds made from yucca roots, her body painted red and her face brown. During the four days she must eat and drink sparingly must not eat meat, and must use a stick to scratch herself. She must run to the east before sunrise on each of the four days. It is believed that girls who eat meat before the menses end will be barren.

861 Some of the old methods of training the young have disappeared, yet while children are young they are taught by precept. The father or parental grandfather is the proper guide and instructor for a boy. Success in hunting depends more on personal skill than on charms and careful instruction is given to the boy. Boys practice marksmanship on rabbits, quail, and other small game before they are taken on a deer hunt.

882 Small girls help their mothers with the household duties around the camp, accompany them to the fields to gather corn and vegetables, to the orchards to gather fruit, and assist with the care of smaller brothers and sisters. Mothers usually watch their adolescent daughters very closely and do not allow them to go about alone.

517 In summer after the crops are planted and again during the harvest the Havasupai have some leisure time in which to engage in their favorite pastimes. Men gather at the sweat lodges to gossip, or visit a neighbor and help him rub and stretch buckskin, play games of chance, race horses, tell stories, or plan a trip to the Hopi or Hualapai reservations to trade. Women gather at a neighbor's camp and weave baskets, prepare the material for basketry, or even shell corn. In midday [525] the women and young men are usually at their gambling, and, at least during the summer, the older men are at the sweat lodge.

345 These lodges are dome-shaped structures about six-feet in diameter and four to five feet high, set over a circular pit a foot deep. The frame is covered with brush or thatch. The dirt floor is usually covered with grass or leaves, except for a space to the left of the entrance where the stones are placed. They are heated in a fire nearby and carried in with green wood tongs.

515 The sweat lodge serves as a sort of clubhouse for the men. During 517 the hot midday it is customary for the men to rest, the sweating proving very refreshing. Some lodges are located on the banks of the creek; others some distance away. Several men may be found during the heat of the day, lying on the sand near the lodge, stripped to breech cloth, awaiting their turn to enter. Women occasionally accompany their husbands, but such are considered family affairs, especially when they take the children.

It is the custom for a man to go into the lodge four times during the afternoon. Usually four go in together, but the number is not fixed. The space would hardly accommodate more. The host or leader sits at the rear with a basin of water nearby. It is very dark inside and the heat is intense. Suddenly he bursts into a song; if the others wish they may join him. They stay from about ten minutes to an hour, and just before they emerge the leader sprinkles water on the rocks producing heavy steam. If the lodge is located on the banks of the creek,

12: Cushing E-5 (1881) 1882
NT14 Plateau Yumans NT14
Havasupai

643 war parties, and condemns criminals,
793 but also prays, offering sacrifices toward
securing rain, propitious seasons, and
success in the chase for his children, as
he terms his nation. He receives, con-
[651] trary to the Pueblo practice, tithes for
556 his offices, and is usually as wealthy as
any member of the tribe, although by
no means exempted from labor in the
field or the hunt. Neither he nor his
sub-chiefs wear insignia of rank about
their persons, so far as I could discover.

643 The present head chief, Ko-hót, is
[551] nicknamed Navajo. He is a man of the
most wonderful character. His portrait
in profile, as I look upon it, and to the
sketching of which he submitted with
ease and pleasure, bears a remarkable
likeness to Washington. I cannot for-
bear giving two instances of his judg-
ment, which exemplify his fine sense of
justice, but at the same time his unre-
lenting will, in any measure, however
severe, for the good of his own people.

643 When the Apache Mojaves were moved
692 by government to San Carlos, one of
649 them, discontented, returned through his
former country, and after great suffer-
ing reached the home of the Ha-va-su-
pai. He expressed his wish to live with
the latter people to the end of his days.
Ko-hót convened a council, and after
long and fair deliberation concluded that
it would be offensive to the Americans
should he be harbored, and endanger
his own people, leading ultimately, per-
haps, to their removal as well. He there-
fore informed the Apache that, notwith-
standing he was a member of a nation
of enemies, he felt for him, but could
give him the choice of but two alterna-
tives, — return to San Carlos, or death.
The Apache, hoping Ko-hót would re-
lent, replied that die he might, but re-

[696] turn to San Carlos he never would.
Ko-hót arose, then and there, without
one more word, and struck him dead.

643 When the officers of the cavalry ex-
623 pedition called a council, and told Ko-
hót that their mission was to determine

657 [P. 552 A]

/101 cont. /

622 and fair-minded; he ruled his people with unquestioned firmness, yet with fairness.

428 Children belong to and inherit property through the father.

611 No trace of a clan system has been found, even in the naming of

551 children, the means by which totemic names are perpetuated

[614] among the Yuman tribes of the Colorado river. In these tribes

[171] all the female descendants in the male line bear the gentile

name, if such it may be called, but the Havasupai name their

girls from some incident in their lives or from individual pe-

culiarity, as, for instance, Tasáwiche, "Sunlight through the

Leaves," Matekaliwa, "Flapping Ears," and Chékúchéku,

"Dancing between Two Men." In so small a tribe a complete

582 clan organization, even if such existed, could hardly be per-

[182]petuated, since marriages between blood relations, though com-

[614]paratively remote, are inevitable, and in the case of the

Havasupai they are so common that no one can fathom the

intricacies of his various relationships to other members of the

584 tribe. Marriage is by consent of the girl's parents and is without

585 ceremony. Polygamy being common, property is held in

585 severalty by man and wife, and in case of separation each takes

421 his own.

764 Until very recently the dead, as in all Yuman tribes were

[177]cremated; the present form of burial is in shallow graves in the

rocks at the foot of the cliff. After death the family and friends

assemble to mourn and tell the departed one that they are

troubled, for they do not know where he has gone. Formerly

768 horses were killed at the grave, and all earthly possessions of the

deceased, even /102/ his peach trees, were burned. Food was

burned with the body, and the dwelling was razed and taken

away to be rebuilt.

755 The medicine-men in their practices use no herbs, but

756 resort wholly to incantation, believing that power to heal comes

to them in childhood through dream-songs. Besides singing, the

medicine-man sucks the seat of pain and pretends to extract

therefrom either evil blood or foreign objects that cause the ill-

756 ness. In case of successful treatment the medicine-man is re-

munerated. He must keep the average of failures at a minimum,